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What are the Middle Ages? By Godfrey Kurth. Authorized Translation from the seventh French edition by Rt. Rev. Victor Day. Huntington, Ind.: Our Sunday Visitor Press. Pp. 36.

Monsignor Day, who has already given us a translation of Kurth's *Eglise aux tournants de l'histoire*, deserves unstinted gratitude for having placed another valuable opusculum within the reach of those who are unfamiliar with French. This little work on the Middle Ages covers the salient features of a period of history which is misunderstood and too often misinterpreted. Kurth proves very conclusively that "the current definition of the Middle Ages has created a misconception of the Middle Ages" and says that writers on the Middle Ages, as a rule, picture the period as a time of iniquities and ecclesiastical abominations. They assure us that there was no science and that the people were without schools, as it was to the interest of the Church to maintain ignorance; that there was no intellectual effort, no philosophy, as all spontaneous mental activity was considered a sin against faith.

Kurth disproves cogently that these charges are groundless and reviews briefly some of the fictions that have come to us through writers whose historical lucubrations are without value when tried in the crucible of criticism.

This little work should find a place in every school library, and should be in the hands of students who are engaged in the task of trying to understand the Middle Ages as depicted by uncritical essayists and pseudo—historians. The cost of the brochure is trifling, only \$7 per hundred copies.

P. W. B.

Why God Became Man. By Leslie J. Walker, S.J., M.A., New York: The Paulist Press. Pp. xi+164.

It is no new theme that Father Walker is here discussing, even the title recalls at once St. Anselm's famous treatise, but the justification for this essay is found in the author's contention that St. Anselm's solution was cast in such a mold as to be "adapted to the mentality of the age in which he lived" (p. vi)

rather than to our own. Then it was the question of "Justice" which agitated men, hence *Cur Deus Homo* solved the problem "of the Atonement (rather) than that of the Incarnation." (p. vii) Today we are confronted with the spectacle of "those who call themselves Christians" (p. ix) but who "deny revelation in the strict sense altogether, and reduce Christ to the rank of the greatest of the prophets." (*ibid.*) It is to show the impossibility of such a view, to give reasons against the surrendering "of our beliefs as the Modernist would recommend" (p. 4.) as well as against the various theories short of the full acceptance of the Church's teaching that these arguments are set forth. The method and process of revelation; the fact of man's fall, as shown even upon the evolutionary hypothesis; the problem of evil; the evidence of "The World Seeking God" (Ch. III.) and of God's setting Himself forth to meet that need; and the explanation of the method of the continuation of the process whereby God gives Himself through His Spirit make up the contents of the volume.

The book is well written and readable. Being cast in very modern phraseology it will be especially adapted for use among university students who are as a rule at the height of their skepticism. Its arguments will of necessity appeal to them. Father Walker has rendered a great service in giving us a treatise at once simple and yet learned, which may be put into the hands of our youth without making them feel that it is an "old foggy" explanation, or a talking down to them. Here their objections are met in a manful style, and if they will read it with a fair mind, they cannot fail to see that the only logical explanation of the facts lies in the Church's way.

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